thus fortunately brought into harmonious relation with
each other.
While science says <c This is the way the heavenly bodies
move ", Religion says, " Yes, that is the way in which God
moves them ". While science says, " This is how the different
tribes of beings have come into existence ", Religion says,
{t Yes, that is the way how God brought them into being."
While science discovers the fixed and unalterable laws that
govern the actions of nature and by their study, accurately
infers the nature of events that took place before the birth
of sentient beings, records the childhood and youth of
the present world and makes even sure predictions about its
future, Religion says that these laws are only an expression
of particular modes of God's manifestation. Science and
Religion are thus mutual help-mates. Just as Science through
the genius of a Sir J. C. Bose announces the discovery of
oneness of life and the fundamental unity of creation in all
its kingdoms. Religion also proclaims the profoundest truth
of the unity of the Spirit that pervades all. Whereas the
task of Science is to spell out unity, the work of Religion
is to vision the very Spirit that constitutes unity. To

every new investigation of the scientist, therefore, Religion nov^ says (God-speed' and' to every new discovery of the *savant,* [c] all-hail.' Hence my endeavour in this chapter to invoke the corroborative testimony of science and eminent scientists to the God-vision of our ancient Rishis.

Modern physical science, one cardinal principle of which is, as stated above, the unity of the whole universe, the latent truth and reality of all persistent forces, has established that the Universe is not an eternal quiescence. It is in constant change, constant motion. And these changes and motions are part of a series actually existing and progressing.

No matter what intermediate causes or agencies there may have been, the mind is not satisfied to stop with any of these 'but passes farther and farther back seeking the *First cause*